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the old statesman learned, in anguish, of the wild doings in the capital. Unable to prevent the Boxer madness he was called upon later to save the throne from the vengeance of the allies. At first he determined not to proceed north, but a second imperious summons brought him to the aid of the Old Buddha. During the long negotiations with the powers he frequently recognized the strong aid of the United States.

There is much of interest, also, in the chapters devoted to his views on Christianity, his relations with General Gordon, the Japanese war, and the opium traffic. The translators have certainly rendered the Chinese into very expressive English. So expressive, in fact, that Chinese scholars at first were in doubt as to the authenticity of the work. The *Memoirs* offer a splendid choice of quotations, but space is lacking. For the light which they shed on the character of this premier representative of China, and on his services to the throne, the *Memoirs* deserve marked consideration.

PAYSON J. TREAT.

The Britannic Question. By RICHARD JEBB. (London: Longmans Green and Company, 1913. Pp. ix, 262.)

Mr. Jebb has already established his reputation as one of the ablest advocates of the principle of colonial nationalism. His views represent an interesting combination of the political dogmas of liberalism with the economic tenets of tariff reform. He presents his political philosophy with singular ability and force, but like many a political prophet, is rather intolerant of all conflicting faiths. Old colonial reformers would indeed be surprised to learn that the principles of religious freedom and colonial autonomy for which they so long struggled, were essentially the product of environmental conditions; and many broad-minded young Conservative imperialists of today will be even more surprised to find their political principles described as lacking in democratic sympathy and as based upon the need for the creation of a central authority, equipped with power not only to repel aggression, but also "to repress interstate disturbances or any attempt at secession." Such a mode of presentation may be admirable as an impressionist picture of politics, but it is scarcely worthy of a philosophic study.

The author's analysis of the alternative policies of federation and alliance is a much more critical and constructive piece of work. His argument is particularly effective in bringing out the intimate relation of commercial and foreign politics, but in dealing with the fiscal aspect of

the policy of Brittanic alliance, he gets on uncertain ground. This policy he would rest upon the sure foundation of "a complete pooling of the economic interests of the empire." He assumes, almost without question, that these interests are essentially reciprocal in character; but if one may judge from the fiscal differences of the motherland and the colonies, the Bond and Fielding negotiations with the United States, the existing discriminating intercolonial tariffs and the failure of the Canadian and New Zealand governments to conclude satisfactorily customs agreements with Australia, this assumption would appear to be of somewhat doubtful validity. A study of Professor Skelton's recent article on "Canada and the Most Favored Nation Treaties," might have led Mr. Jebb to qualify his contention that English or colonial preferential arrangements with foreign states are incompatible with imperial unity. Such agreements may or may not be politically expedient, but they have long been a distinctive feature of English colonial policy.

But the fundamental defect of Mr. Jebb's position is that he endeavors to solve the problems of empire by a single formula. It has never been the genius of the English people to develop their system of government upon uniform theoretical principles. The history of the English constitution is a succession of compromises. Is it not then more reasonable to believe that the same empirical spirit will prevail in imperial politics and that the reorganization of the empire will be worked out on opportunist and utilitarian lines, rather than according to the strict tenets of either of the contending schools of imperialists? Such, moreover, has been the course of imperial development since the grant of colonial autonomy.

C. D. ALLIN.

The Psychology of Revolution. By GUSTAVE LE BON. Translated by Bernard Miall. (New York: G. P. Putnam's Sons, 1913. Pp. 337.)

In this book M. Le Bon applies to the phenomena of revolutions the principles which he has deduced in a series of preceding psychological studies. Without including such special or incidental essays as the *Psychology of Socialism* and the *Political Psychology*, this series consists of *The Psychology of Peoples*, in which it is shown, as the author boldly affirms, that the historic races "finally acquired psychological characteristics as stable as their anatomical characteristics;" *The Crowd: A Study of the Popular Mind*, in which, he asserts with equal confidence, "these crowds or mobs" appear as having "characteristics absolutely different